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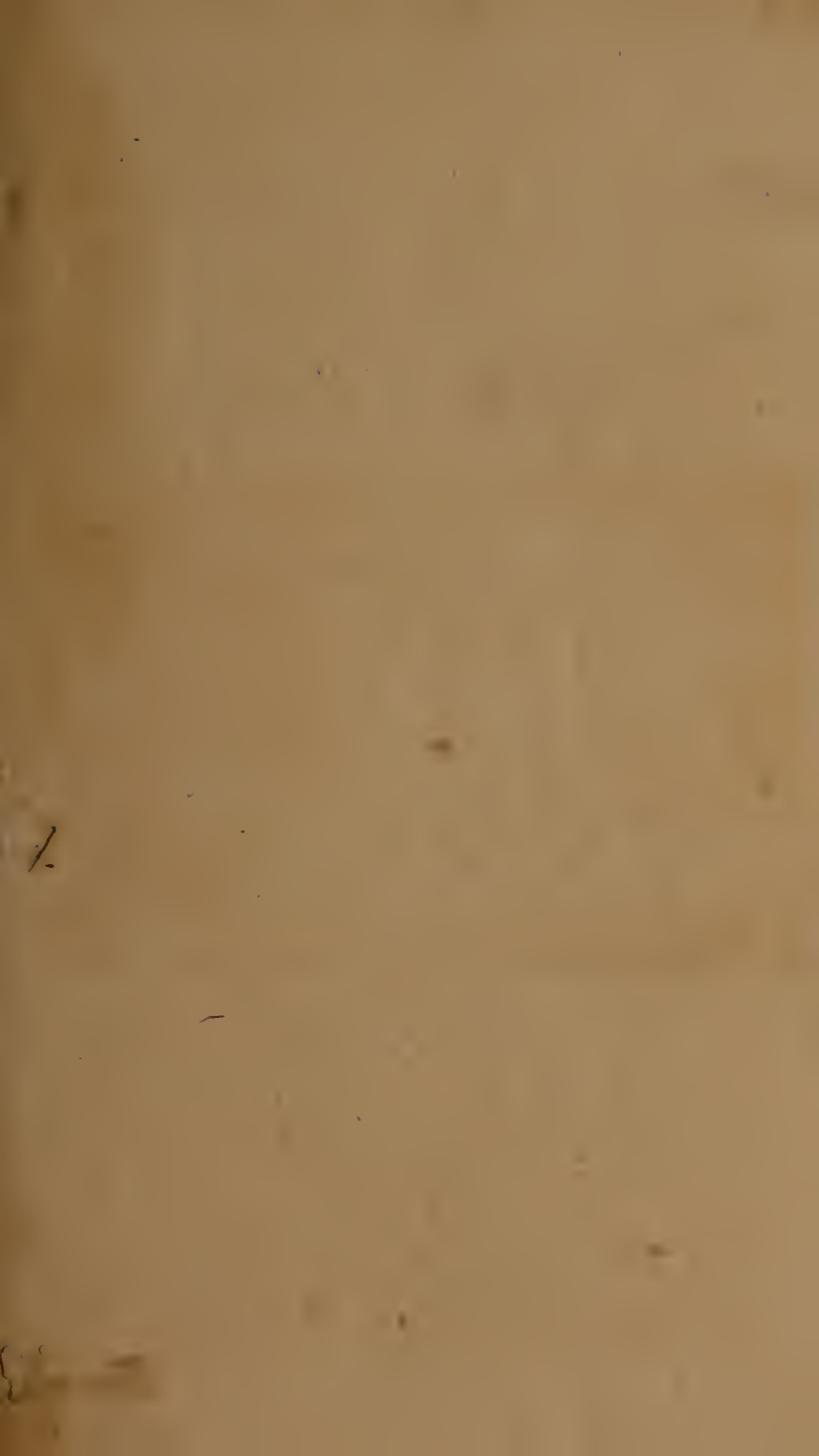
PRINCETON, N. J.

Division.....*I*.....

• Section ... *7*

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THE
Jewish Expositor,

AND
FRIEND OF ISRAEL.

MAY, 1819.

A STAR IN THE WEST.

[Continued from p. 134.]

CHAPTER I.—concluded.

The two tribes and an half on the east side of Jordan, in the days of Jeroboam, king of Israel, amounted to eight hundred thousand mighty men of valour—2 Chron. xiii. 3.—so that the whole people at the time of their captivity, including those tribes, being about two hundred and thirty-six years after Jeroboam, must have amounted to a very large number indeed. Here, then, in all likelihood, they must have remained a long time. Besides the scriptures mentioning their being in the cities of the Medes “to this day,” as in 2 Kings xxiii. 41, and in 1 Chronicles v. 26, Josephus mentions them in his book *De Bell. lib. ii. chap. 28*, of the Greek—in the Latin 808—and in his preface 705—in his *Antiquities*, lib. xx. ch. 9.—and lib. xi. ch. 5. p. 368. And Sulpitius Severus, as quoted by Fleming from lib. ii.

ch. 16, p. 321, and who wrote about the year 400, says, “The ten tribes dispersed among the Parthians, Medes, Indians, and Ethiopians, never returned to their ancient inheritance, but are subject to the sceptres of barbarous princes. The scriptures, however, declare in the most express terms that they shall return and be wholly restored, with the other tribes to Jerusalem. If, then, the return of these tribes, wherever they may be, should be by the way of the Euxine sea, which is north from Judea, they need not pass over the Euphrates, which lies across and in the middle between these countries. To accomplish this, if they come from the north-east, they may pass over the straits of Kamschatka, either by a literal fulfilment of the promise, as in the case of the Red sea and Jordan, to bring more declarative glory to God, or they may pass from island to island in bark boats, or in ships, or perhaps, as the most likely way, they may cross on the

ice. They will be a long time in travelling, perhaps, to prepare them for their so great a change in life, as in the forty years in the wilderness, during which all the rebellious among them may perish, as they did under like circumstances on their way to Canaan.

The geographical situation of this part of Assyria is worth attending to. Media lays on the northern side of the Caspian sea, bounded by the mountains of Araxis, or *Chaboras*, or Aras, as it is now called, which separate Media on the north, from Armenia, and then bounded by the southern shore of the Caspian sea, which is far north, having on the west the river Halys, running into the Black sea, *which territory has been since possessed by the Tartars*. Persia and Susiana are contiguous on the south.* The

country is mountainous on the side of Assyria, and a ridge of mountains that runs to the south of the Caspian Sea, bounds a vast plain, a great part of which being covered with salt, is uncultivated and desert. Persian Irak extends at present over a great part of ancient Media. There was a time when the Medes shook off the Assyrian yoke, and ruled over that part of Asia which extended towards the west, as far as the river Halys. That part of Media contiguous to Armenia, was distinguished by the name of Atropatena, the capital of which is named Gaza, or Gazaca, since called Ganzak. Persia extends from the frontier of Media on the north, to the Persian gulph on the south, and westward to the river Halys. The mountains separating Persia from Media, were called Halzadera, or the thousand mountains. The above is supposed to have given name to the river Gozan, which ran still farther north; but the sound has been changed by length of time, which has been the fate of most places in that country.

Soon after the removal of the ten tribes to this country, and about seven hundred years before Christ, the Medes overran the Assyrian empire, which, from remote antiquity, had extended over a great part of Asia.

* Ptolemy mentions a mountain, a city, and a river, by the name of *Chaboras*, which divides Assyria from Media towards the north west. The river arises out of the mountain *Massius*, in the north of Mesopotamia, and appears to be the same as *Ezekiel* i. 1—3. calls *Chehar*. *Habor*, or as it is called in Hebrew, *Chabor*, must have been the city of this name. *Amianus* calls the river by the name of *Ahoras*. *Benjamin of Tudela*, the Jewish traveller, who lived in the latter end of the twelfth century, says, that passing east, he came to the river *Chehar*, where he found sixty synagogues. He asserts that the prophet *Ezekiel* was buried here, and his tomb is there to be seen. *Rabbi Pelakich* gives an account of some Jews he found in Tartary, who did not observe the traditions of the fathers. Upon enquiring why they neglected them, they answered, that they had never heard of them. He complains that the Jews were greatly diminished on the banks of the *Euphrates*, and in the ancient cities, where they were

formerly computed to have amounted to nine hundred thousand.—*Modern Univer. History*. Basnage, 620. In Thebes he found two thousand Jews engaged in the silk and dying business. *Chilibriand Introd.* 15. Perhaps the number of synagogues is exaggerated.

The Seythians, who lay still farther north, about one hundred years afterwards, conquered the Median empire in Upper Asia, who retained the government but about twenty-eight years.—Herodotus, lib. i. ch. 157. Prideaux, i. 25, 35-6. Even this was long enough to promote an acquaintance between the northern parts of Media, and the still more northern country of Scythia. The ancient Scythia was the general name given to Tartary, which then extended from the mouth of the Obey, in Russia, to the Dnieper; from thence across the Euxine, or Black sea; thence along the foot of mount Caucasus, by the rivers Ker or Kur, and Aras, to the Caspian sea; thence to the White mountains including part of Russia, with the districts that lie between the Frozen sea and the Japan sea.—Sir William Jones, Dissert. vol. i. p. 142. and onward. It extended farther north than was known to the then neighbouring nations, living to the southward and eastward. From the mouth of the Danube to the sea of Japan, the whole longitude of Scythia, is about one hundred and ten degrees, which, in that parallel, are equal to (rather more) five thousand miles. The latitude reaches from the fortieth degree, which touches the wall of China, above one thousand miles northward to the frozen regions of Siberia.—Robinson's View of the Progress of Society in Europe, p. 335. Mr. Bryant conjectures that the name of Sey-

thia, was derived from *Cuthai*, and if so, it casts more light on the prophetic declarations hereinafter mentioned. Sir William Jones, speaking of the language of the Tartars, says, "that their language, like *those of America*, was in perpetual fluctuation, and that more than fifty dialects, as Mr. Hyde was credibly informed, were spoken between Moscow and China, by the many hundred tribes and their several branches." Yet he doubts not but that they all sprang from one common source; excepting always the jargon of such wandering mountaineers as, having long been divided from the main body of the nation, must, in a course of ages, have framed separate idioms for themselves. But need we go farther than the Assyrians and Persians themselves, who conquered the ten tribes? They had an original language of their own; but their successors, if we may believe the best historians, having become a mixture of several different nations, as Saracens, Tartars, Parthians, Medes, ancient Persians, become Mahometans, Jews, and women from Georgia and other countries, transplanted into Persia, have now a debased language, compounded of those of all these different nations.—Hyde: The country into which the ten tribes were thus transplanted, was very thinly inhabited, and extended farther north than we are yet much acquainted with. Those captive Israelites must have great-

ly increased in numbers, before their migration more northward and westward. This is confirmed by the names of the towns in that country, which to this day bear witness to their founders. Samarcand, plainly derived from Samaria, is a very large and populous place. They have a city on a very high hill, called *Mount Tabor*. A city built on the river Ardou, is named *Jericho*, which river runs near the Caspian sea, upon the north and north east. There are two cities, called *Chorazin* the great and the less. The Tartar chiefs are called *Morsoyes*, very like *Moses*, as *Moses* is called by the ancients.

The Tartars boast their descent from the Israelites, and the famous Tamerlane took a pride in declaring that he descended from the tribe of *Dan*.—Vide note in page 162.

The tribes of Judah and Benjamin are dispersed not in the north east country, from whence the passage towards Syria and Palestine lies along the eastern borders of the Euxine sea, but in the western and southern parts of Asia and Africa, from whence the passage to Syria and Palestine lies far wide and distant from it. But all who are in, or come through the north west parts of Persia, near the western shore of the Caspian sea,* and to the eastward in Mesopotamia,

must pass the Euphrates to get to Palestine.

After this we have no account of these tribes, except what is mentioned in 2 Kings xvii. 23—41, and 1 Chronicles v. 26, wherein it is said, these tribes were carried out of their own land into Assyria, to this day, &c.—until the time of Josephus, the Jewish historian, who mentions them “as then being somewhere beyond the Euphrates,” and calls them *Adiabeniensians*.* The other two tribes of Judah and Benjamin, together with a few of the ten tribes interspersed among them, being in Asia and Europe, living in subjection to the Romans.” One of the late Jewish writers says, “The Jews relate that the ten tribes were carried away, not only into Media and Persia, *but into the northern countries beyond the Bosphorus*.”—The next author who mentions them is *Ortelius*, who speaks of them as being in Tar-

* The river Lyens, which runs a little west of Hala, was anciently called Zaba, or Diava, by Ammianus, which signifies a wolf; whence this portion of Assyria was called Adiabane, and the river Lyens was called sometime Ahavah or Adiabane. It may cast some light on this subject to know that Josephus, in his Antiquities, Book xx. chap. v. says, that Helena, queen of Adiabene, who had embraced the Jewish religion, sent some of her servants to Alexandria, to buy a great quantity of corn; and others of them to Cyprus, to buy a cargo of dried figs, which she distributed to the Jews that were in want. This was in the time of the famine, mentioned by Agabus, Acts xi. 28, and took place in A. D. 47, or thereabouts. This shews that there were many Jews in that country.

* The Caspian straits are placed by Ptolemy between Media and Parthia.

tary.—Vide note of Benjamin of Tudela, in page 162.

The famous Giles Fletcher, LL. D. in his treatise on this subject, printed in 1677, observes, "as for two of these colonies of the Samaritan Israelites, carried off by Salmanazer, which were placed in Harak and Harbor, they bordered both on the Medians, (where the others were ordered on the north and north east of the Caspian sea, a barren country.) So that those tribes might easily meet and join together when opportunity served their turn, which happened unto them not long after, when all the provinces of Media, Chaldaran, and Mesopotamia, with their governors, *Merodach, Baladin, and Dejoces*, called in the scriptures Arphaxad, by desertion, fell away from the Assyrians, in the tenth year of Esar-haddon. And that these tribes did, not long after, reunite themselves and join in one nation, as they were before, being induced partly by their own desires, as disdaining even to live commixed with other people, especially such abandoned idolaters, and partly by the violence of the *Medians*, who expelled them thence."

That the ten tribes were transported into some of the northern provinces of the then Assyrian empire, bordering on the Caspian and Euxine seas, and to the northward and north east of them, is universally admitted, and fully proved by the sacred records. And that they continued there a very

considerable time, and became very numerous, can scarcely be doubted; but that they cannot now be found there, in any great numbers, is also very certain. That there should be found some remnant still in that country, adds to the probability of the account already given. In the sudden removal or migration of a nation from one country to another, it is not probable that every individual would be included. Many attached to the soil by long habit, or taste, or birth, or connected with the natives by domestic circumstances, or from various other causes, would naturally remain behind, and their posterity as naturally increasing by time, would thus prove the fact of their first existence there as a nation. Thus it was in Samaria and Jerusalem, when Salmanazer carried them away captive; some few were left behind, who continued with Judah and Benjamin, and were finally carried away by Ezzar-haddon or Nebuchadnezzar.* It therefore becomes an important question, what became of them? For no believer in revelation, as already observed, can admit that they are lost to the world, while God has made so many promises that he will bring them in the latter days from the ends of the earth, and that they, together with the other two tribes, shall be

* Josephus, in his enumeration of the Israelites carried away with Judah and Benjamin, to Babylon, says they amounted to six hundred and fifty-two. vol. ii. p. 171.

reinstated in their beloved city. Now, as we know them to have been exposed in the place of their captivity, at different periods, to oppression and the severest calamities; particularly to the continual blasphemous worship of idolaters, it certainly seems reasonable to conclude, independently of any positive testimony which may be alleged on the subject, that so discontented and restless a people, suffering under so severe a captivity, would strive to change their condition, and endeavour to remove as far as possible from their oppressors. This resolution was greatly promoted by the facility with which such a measure might be effected, on so distant a frontier, while the kingdom was involved in desolating wars with the nations around them, and when the people with whom they sojourned, must have rejoiced at their leaving them, being such troublesome inmates.—They must have known the success, first of the Scythians, then the Medes, and then the Persians, under Cyrus, which was followed by the easy conquest of the whole of Media and Persia, as Herodotus has shewn in his history, and by which they must have been encouraged in so important a business. The power of the kingdom was also comparatively weak, at so great a distance from the capital, and distracted with political cabals and insurrections against Astigages, who reigned over both Media and Persia, and who was con-

quered by his grandson Cyrus. And it is not improbable but that a removal more north, by which such restless subjects would leave their improvements and real property to the other inhabitants, and extend the territory of their governors, would not have been disagreeable either to the princes or people of that country. Again, “the usual route from the Euxine sea to the northward of the Caspian sea, through Tartary and Scythia, to Serica and the northern parts of China, by which the merchants carried on a great trade, might enable the tribes to travel northward and eastward, towards Kam-schatka.” At least this is the assertion of that able geographer D’Anville, in his ancient geography, written before the late discoveries of Cook and others.—Vol. ii. p. 521—523.

But the most minute and last account we have of them, is in the thirteenth chapter of the second apocryphal book of Esdras, v. 39—50. Esdras had a dream or vision—An angel appeared and interpreted it to him, in the following detail: “And whereas thou sawest that he, Jesus the Christ, gathered another peaceable multitude unto him; those are the ten tribes, who were carried away prisoners out of their own land in the time of Hosea, the king, whom *Salmanazar*, the king of Assyria, led away captive. And he carried them *over the waters*, and so they came into another land. But they took this counsel among themselves,

that they would leave the multitude of the heathen, and go forth *into a further country where never mankind dwelt*, that they might there keep their statutes, which they never kept in their own land. And they entered into *Euphrates by the narrow passages of the river*; for the Most High then shewed signs for them, and held still the flood, till they were passed over; for through that country there was a great way to go, namely, of a year and a half. And the same region is called *Arsareth*." Here was a great river to go through, called Euphrates, as all great rivers were called by the Jews. It could not be the river of the east known by that name, because it was in a further country where mankind never dwelt. But the river Euphrates lay to the southeastward of them, and runs through an inhabited country. They were also put to great difficulties to pass this river, until God shewed signs to them, and held still the flood, which is a very expressive term for the passage being frozen over, to enable them to pass in safety. But to proceed with the vision: "Then dwelt they there, *until the latter times*. And now when they shall begin to come, the *Highest* shall stay the springs of the stream again, that they may go through—therefore sawest thou the multitude in peace. But *those who be left behind of thy people*, are they who are found within my borders. Now, when he destroyeth the multitude of the

nations that are gathered together, he shall defend his people who remain. *And then he shall shew them great wonders*." Hear the words of Isaiah xi. 15, 16, and compare them with the above. "And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be an highway for the remnant of his people, who shall be left from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt." This sea and river cannot mean the Euphrates, the Nile, or the Red sea, as neither is in the way from the northern parts of ancient Media, which were once part of Assyria, where these tribes dwelt. The Caspian or Circasian strait, through the mountains of Caucasus, lies about midway between the Euxine sea to the west, and the Caspian sea to the east, through Iberia. After passing through the strait from the north, by keeping a little west, you pass on in the neighbourhood of the Euxine sea, through Armenia Minor, into Syria Proper, and by the head of the Mediterranean sea to Palestine, without going over the Euphrates. But all who are in Persia, in Armenia Major, and to the eastward in Mesopotamia, and beyond Babylon, must pass the Euphrates to get there. But as before observed, the

Jews called all great rivers by the name of the Euphrates, or of some large river well known to them. Nay, they called the invasion of a formidable enemy by the name of a large river, when they came from the north. "Now, therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the king of Assyria, and all his glory,—and he shall come up over all his channels and go over all his banks." "Thus saith the Lord, behold, waters rise up out of the north, and shall be an overflowing flood, and shall overflow the land, and all that is therein, the city, and them who dwell therein; then the men shall cry, and all the inhabitants of the land shall howl, at the noise of the stamping of the hoofs of his strong horses, at the rushing of his chariots." —Isa. viii. 7. Jer. xlvii. 2, 3.

By the above story out of Esdras, it appears, as it does in the Bible, that these tribes were taken by Salmanazar, in the time of Hoshea, their king, and carried away over the waters into a strange land, that is, transplanted into Media and Persia. There, after suffering a long time, how long is not known, but it is pretty clear that it must have been for some hundred years, they repented of their former idolatry, and became discontented and restless, being distressed and wearied out with the folly and wicked practices of their idolatrous neighbours around them. —They consulted with their

brethren in the northwestern parts of Persia, in the cities of the Medes, who were not far from them, and took counsel together, and resolutely determined to leave the multitude of the heathen, and travel farther north, in search of a country uninhabited, and not claimed by any one, and of course free from the troublesome, dangerous neighbourhood and example of the heathen—nay, a country, wherein mankind never yet dwelt. It is not uncommon for men to run into extremes; though it is not improbable but that they might have had some divine direction in the business. They resolved to risk every danger and inconvenience, to avoid opposition to, and temptation from, keeping the statutes of the Lord, which they had so totally neglected in their own holy land, having been led away by the awful examples of the nations around them.

The foregoing extract from the apocryphal book of Esdras, is not quoted as having divine authority; but merely as the historic work of some Jew of an early day. *Bengelius* and *Basnage*, both assert that it is generally admitted by the learned, that those books of Esdras were written in the beginning of the second century. They are held uncanonical by all protestants, not having been ever quoted by the fathers, or any early Christian writer, as of divine authority. The church of England, by her sixth article, permits them to be read for example of life and instruc-

tion of manners; but does not allow them to establish any doctrine of religion. The Roman Catholics consider them as of divine authority. This quotation from the first book of Esdras is used here, as any other account of an early transaction, by an author living near the time of the event, would be. This Jew seems to be a serious and devout writer, on a subject he appears to be acquainted with, and from his situation and connections, might be supposed to know something of the leading facts. And whether he wrote in a figurative style, or under the idea of similitudes, dreams, or visions, he appears to intend the communication of events that he believed had happened, and as far as they are corroborated by subsequent facts, well attested, they ought to have their due weight in the scale of evidence.

These Israelites, then, accordingly executed their purpose, and left their place of banishment in a body, although it is hardly to be doubted but some, comparatively few, from various motives, as before observed, remained behind; although their places may have been filled up by many natives, who might prefer taking their chance with them in their emigrations, which were common to the people of that region, especially the old inhabitants of Damascus removed to the river Ker, by Tiglah Pilnezer, some time before the taking of Samaria, and the removal of the ten tribes. They proceeded

till they came to a great water or river, which stopped their progress, as they had no artificial means of passing it, and reduced them to great distress and almost despair. How long they remained here, cannot now be known; but finally, God again appeared for them, as he had done for their fathers of old at the Red sea, by giving them some token of his presence, and encouraging them to go on; thus countenancing them in their project of forsaking the heathen. God stayed the flood, or perhaps froze it into firm ice, and they passed over by the narrow passages of the river, which may have been occasioned by the islands, so that they might go from island to island, till they landed on the opposite side in safety. They might have been a long time exploring the banks of this water, as some of the nations of Europe, with all their means of knowledge, have since done, before they discovered these narrow passages, which gave them hopes of success.

Here, then, they found a desert land, of a better soil and climate, and went on, and in process of time travelled so far as to take a year and an half, which, construed according to the prophetic rule of their ancestors, a year for a day, would make upwards of five hundred years, and thus literally found a country, wherein mankind never yet dwelt.

But although these children of Israel might have passed over the straits of Kamschatka,

and peopled the northeast parts of America, and so went on to the southward and eastward and left some settlers wherever they remained any time; yet it does not follow that they might not have been attended by many of the inhabitants of Scythia or Tartary, who were willing to try their fortunes with them. Neither does it follow, that some persons of other nations might not have been driven by storms at sea on the American coasts, and made settlements there. All these might have contributed to establish customs among them, different from their own, and also might adulterate and change their language in some instances, as was done in Babylon.

In this land, then, they are to remain till the latter time, when Jehovah "will put forth his hand again a second time, to recover the remnant of his people that remaineth from Assyria, from *Hamah* or *Hala*, and the western regions;* and he will set up an ensign for the nations, and will assemble the outcasts of Israel." "And the Lord with his mighty wind will shake his hand over the river, and will strike it into seven streams, and make them pass over dry shod, and there shall be a highway for the remnant of his people, who remain from Assyria, as it was unto Israel in the day that he came out of the land of Egypt."—Isa. xi. 16.—as we have before mentioned.

These tribes have been thus lost for more than two thousand years. Those of Judah and Benjamin being, a considerable time after the conquest of Samaria, carried away captives to Babylon, by Nebuchadnezzar, and perhaps with some of their brethren of the ten tribes, who might have remained with them in Jerusalem, were settled in Babylon during seventy years, when they returned to Jerusalem again by the consent of their conquerors, and remained in possession of their beloved country till the coming of the Messiah, whom they perversely put to death on the cross, and voluntarily imprecated that his blood might rest on them and their children; which has since been awfully verified, by their misery and dispersion, having been led away again into captivity by the Romans, who burned their city, and made their land a desolation and a curse. From this awful and tremendous fate, the ten tribes, by their previous captivity and banishment, have been happily delivered, having had no hand in this impious transaction.

It was about forty years after the crucifixion, that the conquest of the Romans, and the burning of their temple and city took place. The Romans ploughed up the site of the city according to the Messiah's prediction, and drove the tribes of Judah and Benjamin as slaves and criminals into every country of the east. They sold thousands of them as they do cattle, and they literally

* Lowth's translation.

became a bye-word and a hissing with all nations. But at this time their brethren the ten tribes of Israel, were in their state of banishment on the frontiers of Persia and Media, from whence they have disappeared and are generally supposed to be lost. And were it not for the promises of that God, who cannot deceive, a God of holiness and truth, we should give up any enquiry after them as hopeless. But he whose word is truth itself has said, "that in the latter days, he will bring again the captivity of his people Israel and Judah, and will cause them to return to the land that he gave to their fathers, that they should possess it. Go and proclaim these words *towards the north*, and say, Return thou backsliding Israel, saith the Lord. At that time they shall call Jerusalem the throne of the Lord. And all the nations shall be gathered to it, to the name of the Lord, to Jerusalem; neither shall they walk any more after the stubbornness of their evil heart. In those days, the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers." Jer. iii. 12—18. "For thus saith the Lord, Sing with gladness for Jacob, and shout among the chief of the nations—publish ye—praise ye—and say, O Lord, save thy people, the remnant of Israel. Behold! I will bring them from the *north country*, and gather

them *from the coasts of the earth*, and with them the blind and the lame, the woman with child and her who travaileth with child together, a great company shall return thither." Jer. iii. 7, 8.

"Therefore, behold! the days come, saith the Lord, that they shall no more say, The Lord liveth who brought up the children of Israel out of the land of Egypt; but the Lord liveth who brought up and led the seed of the house of Israel out of the *north country*, and from all countries whither I have driven them, and they shall dwell in their own land." Jer. xxiii. 7, 8. "Behold! the days come, saith the Lord, that the ploughman shall overtake the reaper; and the treader of grapes, him who soweth seed: And the mountains shall drop new wine, and all the hills shall melt. And I will bring again the captivity of my people Israel, and they shall build the waste cities and inhabit them. And they shall plant vineyards and drink of the wine thereof: they shall also make gardens and eat the fruit thereof, and I will plant them upon their land, and they no more shall be pulled up out of the land which I have given them, saith the Lord thy God."—Amos ix. 13, &c. "For they shall abide many days without a king and without a prince, without a sacrifice and without an image, (the word means a pillar, or chief support, and may be translated, an altar, which suits the context) and

without an ephod and without a teraphim; but afterwards shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness, in the latter days.”

Hosea iii. 4, 5.

“God calls to his people—Ho! Ho! come forth, and flee from the *land of the north*, for I have spread you abroad as the four winds of the heavens, saith the Lord.” Thus saith the Lord of Hosts, Behold! I will save my people from the *east country* and from the *west country*, or the *country of the going down of the sun*.” Zech. ii. 6. viii. 7, as it is in the margin of the Bible.

We say, If it was not for these and such like promises, it might be thought presumption and folly, for any one to waste his time in enquiring after this long lost people, as it would then have been most natural to conclude that they had passed into oblivion, with the nations of the east and the west, their conquerors, as Babylon, Nineveh, Assyria and Egypt. But as Jehovah cannot deceive, but is the same yesterday, to day, and for ever, whose words are, Yea, and Amen; who hath said, “Yet now, thus saith Jehovah, who created thee, O Jacob! and who formed thee, O Israel! fear thou not, for I have redeemed thee—I have called thee by thy name—thou art mine—fear thou not, for I am with thee—from the *east* I will bring thy children, and from the *west* I will

gather thee together. I will say to the *north*, Give up; and to the *south*, Withhold not; Bring my sons *from afar*, and my daughters *from the ends of the earth*.” Isa. xliii. 1—6.

From all this it plainly appears from whence the Jews are to be gathered a second time, when they shall be brought home again. They are to come from *Assyria* and *Egypt*, where it is well known very many of the tribes of Judah and Benjamin are now to be found, and from *Pathros*, and from *Cush*, and from *Elam*, (different parts of Persia, where they are of the same tribes, with perhaps a small remnant of the Israelites) and from *Shinar*, still more east, consisting wholly of the two before mentioned tribes, and may include the black Jews, and from *Hamah* near the Caspian sea, where some of the ten tribes may have remained behind, on the departure of their brethren to the northward, and from the *western regions*.

Thus we are to look to some western region, for a number, rather for the main body, of this dispersed nation. Now as no other part of the world has yet been discovered where the body of the Israelites as a nation have been found, it may be justly concluded, that they must at last be discovered in some western region, not yet taken notice of, where they are kept till the day of their deliverance.

To a believer in the divinity of the Bible, there can be no

hesitation, but that all this will most assuredly come to pass in the most literal and extensive sense. These lost tribes must be somewhere on our earth, answerable to the *north* and the *west* from Jerusalem—*afar off*, even in the *ends of the earth*. And as from the present signs of the times, particularly of the Roman government and the reign of antichrist, we may rationally conclude that these are the latter times, the last times of the Roman government, and that the great things foretold in the word of God, are fast accomplishing, it becomes a duty now, to search diligently into these great subjects of Christian consideration, and attend to what the spirit of God has revealed of these eventful times, lest the language of Christ to the Pharisees, may become applicable to us—"Ye hypocrites! ye can discern the face of the sky and of the earth; but how is it, that (notwithstanding all your light and knowledge from revelation) ye do not discern this time." Luke xii. 56.

We will therefore proceed in the attempt, to collect together what may be yet known of this favoured, though sinful and suffering people, once so dear to the God of all the earth, and who still remain a standing and unanswerable monument and proof of the truth of prophecy to all nations. And if we can do no more than call the attention of Christians, of learning and leisure, to this

important subject, it will not be lost labour.

[To be continued.]

DIALOGUE BETWEEN A JEW AND HIS TEACHER.

To the Editors of the *Jewish Expositor*.

Gentlemen,

I SEND you here a specimen of a very curious little Hebrew book at present in my possession. Whatever may be its appearance in an English dress, cut as it is by such a quaint taylor, I protest it is a most masterly thing in the original. The pith of it lies in the following circumstances: the persons discoursing are both of them Jews, the one a teacher of religion, the other a plain honest illiterate trader enquiring after the truth. The rabbi, by removing in the first chapter (here subjoined) all doubts of his own heterodoxy gains by that means an access to honest Samuel's heart, and the prudence of the serpent wins over at last the simplicity of the dove to the truth. The last chapter actually leaves Samuel freed from most of the prejudices of a Jewish education. No doubt, the author of the book was a Christian at heart, and by not attempting too much at once he gains a great deal at the end. He does not indeed, tell his brother plainly, "Jesus of Nazareth is the Messiah, but he cuts off all his reasons for believing the contrary: the rabbi throughout

maintains his character as a Jewish teacher, without ever in the smallest degree compromising his Christian principles.

I am, &c.

G. G. F.

EXTRACTS FROM

A HEBREW-GERMAN TRACT,

ENTITLED,

אור לעת ערב

"A Light at Evening Time."

A. D. 1729. IN DIALOGUES.

(ADAPTED FOR THE ENGLISH READER.)

Preface.—*This book is called אור ערב from the prophecy of Zechariah (xiv. 7.) "At evening time it shall be light," which is quoted by Josephus,* at the conclusion of his History of the wars, as applying to the time of the end, when, says he, "Israel shall despair of deliverance." Now as Israel are not only as yet groaning in their long captivity, but are told by the priests of the Christians,† who have studied the Hebrew, that they are never to expect a redemption from it, Rabbi Menahem extracted from the books of the Old Testament the consolatory promises made by God to Sion, and has arranged his subject in the following manner:*

Chap. I.—*Our hope of Redemption proved not to be unfounded.*

* The author of the Preface alludes to a spurious work which goes among the Jews by the name of *Josephus the Son of Gurion*.

† As this book is said to have been found among the manuscripts of *Jochanan Kimchi*, a Spanish rabbi, it is evident that the Roman Catholic priests are here alluded to, who attempted to effect the conversion of Jews and Heathens by the wholesome severities (as Gibbon calls them) of fire and sword.

Chap. II.—*This Redemption to be effected after many and great troubles.*

Chap. III.—*Duty of Repentance.*

Chap. IV.—*Repentance must spring from love to God and not from fear.—Proofs from the Scriptures and the Talmud that Messiah the Son of David, must suffer for our sins.*

Chap. V.—*True faith, and the recovery of the soul from the disease of sin.*

Chap. I.—*Treating of many Prophecies yet to be fulfilled.*

Samuel. The Lord be with you.

Rabbi Menahem. The Lord bless thee. When did you return from the great fair?

Sam. Yesterday I reached my home by the help of God.

Rabbi M. I trust you were blest in your affairs.

Sam. I thank you: but, rabbi, we are in captivity, this state we still are made to feel wherever we go. Sometimes business brings me into the company of Christian Priests, who will enter into conversation with me about our religion. They say our expectation of deliverance is vain and groundless.

Rabbi M. Do they try to prove it?

Sam. Why, they say that the prophecies which speak of a redemption from captivity have already been fulfilled in the time of the second temple, that the Messiah also is come already, and appeared in the second temple.

Rabbi M. Did they bring any passages from the Old Tes-

tament in proof of what they said ?

Sam. Indeed they did ; some of them very well understood our holy tongue, and read to me out of the law and the prophets that the Son of David, our Messiah, was to shew himself in the second temple ; and therefore, said they, there is no more redemption for your people.

Rabbi M. What effect had these conversations upon you ?

Sam. They have thrown me, worthy rabbi, into great suspense, I confess, and I felt so unpleasant under it, that I have been ever since impatient to see you, for I am sure your kindness and learning will extricate me.

Rabbi M. My dear friend and brother, I love to see in you this pious anxiety for the truth, and I know no greater pleasure than that of assisting my brethren in the search of it.

Sam. Your goodness affects me much.

Rabbi M. Though every thing else alleged by the Christian priests were true, yet is that allegation false that *all* the promises have been fulfilled during the time of the second temple. And if so, they must necessarily receive their accomplishment in future : for God is not a man that he should lie. Let us now for our instruction and consolation search in the law, the prophets, and the Hagiographa,* for those pro-

mises that remain yet to be fulfilled.

Sam. This kindness of yours demands my sincerest gratitude ; I shall certainly listen with deep attention to an enquiry which so much concerns our dear nation, and every one of us individually.

Rabbi M. We begin then with Moses, who has these words in Deuteronomy,† (xxx. 5—10) “ The Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it ; and he will do thee good, and multiply thee above thy fathers. And the Lord thy God (he continues) will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee. And thou shalt return and obey the voice of the Lord, and do all his commandments, which I command thee this day. And the Lord thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of

grapha contains the following books : Psalms, Proverbs, Job, Song of Solomon, Ruth, Lamentations, Ecclesiastes, Esther, Daniel, Ezra, Nehemiah, and the two books of Chronicles.

* In the original the passages are quoted both in Hebrew and German. Samuel was one of those Jews who knew enough of their tongue to delight in hearing it, though not enough fully to understand every sentence. This is a character which abounds among the Jews.

* This is the division of the Old Testament among the Jews. The Hagi-

thy cattle, and in the fruit of thy land, for good: for the Lord will again rejoice over thee for good, as he rejoiced over thy fathers; if thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, *and* if thou turn unto the Lord thy God with all thine heart, and with all thy soul."

Sam. But of this the Priests say that all has been fulfilled when Israel went up from Babylon, and they bring a passage of Nehemiah in proof of it, I forget which.

Rabbi M. I perceive, the passage is the following, (i. 8, 9.) "Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, Ye will transgress, I will scatter you abroad among the nations: then ye shall turn unto me, and keep my commandments, and do them; though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there."

Sam. Did not this happen soon after?

Rabbi M. Nehemiah indeed made this prayer at that time, and God also began to gather his out-casts, because Nehemiah and some others really repented. But they were comparatively few, and the promise cannot therefore be said to have been completed alto-

gether. I want to know when God ever "multiplied" or "did them good *above* their fathers." Were not, on the contrary, the streets of Jerusalem rebuilt in troublous times? were they not in servitude to other kingdoms all that time, now under the Persians, then under the Greeks, then under the Romans, and under Herod* and his sons? and did not the destruction of the temple and the city close the scene?

Sam. All this is certainly so, and yet it seems that a great many of that time did repent.

Rabbi M. The repentance of some indeed was sincere, and as they lived in troublous times, their reward, no doubt, will be the greater hereafter: but the multitude did not turn with all their heart unto God, and they experienced his wrath and curse to the full. Hence it follows, that the time is yet to come when the Lord will circumcise the hearts of all Israel, and also verify his good promise which he made through his servant Moses concerning their happy deliverance.

Sam. The Christian priests say that Messiah did come indeed at that time, and that he "did good unto Israel above their fathers," but that they received him not, nor repented, therefore their temple was destroyed.

Rabbi M. This is against them: for if the Jews repented *not* at that period, how can this

* Herod was an Idumean.

prophecy of Moses refer to it, in which it is expressly promised that God will cause them to repent of their sins, and to obey his voice?

Sam. They say that some however did repent.

Rabbi M. Moses addressed the *whole* nation of Israel, even as many as were, for their sins, cast out and dispersed.

Sam. I see now that the matter is evident from the law, and beg you to show me the evidence there is for it in the prophets.

Rabbi M. In the prophet Isaiah we find these words, (ii. 4.) "And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more." Now was this ever fulfilled at the time the Christian priests speak of? If indeed there was peace at any time, or rather, a respite from war, was it ever of that continuance that men would dare to beat their swords into ploughshares, and their spears into pruning-hooks, and to neglect the art of war.

Sam. They say these words regard their faith which enjoins every man to be peaceful and not to resist evil.

Rabbi M. The scripture does not speak here of what was to be enjoined but of what

was to take place. Now nothing is more evident, than that few obey that excellent injunction. The nations still learn war, nay daily improve in that destructive art; they still lift the sword against each other, how then with any shew of reason can they say this prophecy is already fulfilled?

Sam. Indeed I am now surprised how they can say so.

Rabbi M. But this is not all. Isaiah predicts still more distinctly our future restoration. (xi. 11, 12.) "And it shall come to pass," says he, "in that day, *that* the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth."

Sam. But was not this prophecy fulfilled when the Jews went out of Babylon after a seventy years captivity?

Rabbi M. Out of Babylon went only the Jews, that is to say, those which were of the kingdom of Judah, but according to this prophecy, not only they, but the outcasts of Israel also, that is to say, the ten tribes which were led captives into Assyria shall be restored.

This no man will say has already been done.

Sam. I see this chapter contains more on the same subject. With your permission I will read it.

Rabbi M. Do so.

Sam. (ver. 15, 16.) "And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make *men* go over dry-shod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."

Rabbi M. Do the Christian Priests say that this prophecy also has been fulfilled already?

Sam. Yes, but not literally but spiritually.

Rabbi M. We are not allowed to invent a spiritual sense for a passage of such literal perspicuity. "There shall be an highway for his people," says the scripture, "*like as* it was to Israel in the day that he came up out of the land of Egypt." If this highway therefore be spiritual, the Exodus from Egypt was spiritual too, for the one shall be *like* the other; and nothing will then be certain in Scripture. It is therefore evident that we must not depart from the literal sense without the most urgent necessity, which surely is not the case here.

Sam. You remind me of

a rule laid down by our wise men, "No passage departs from its plain meaning."* But I beg pardon for interrupting you.

Rabbi M. Your remark is very just. The literal meaning of this passage, then, the Christian priests themselves allow not to have been fulfilled as yet; but as there is no ground for adopting any other meaning, this prophecy also bears witness to our future restoration. We might mention several others not immediately relative to the present subject, such is the humiliation of Egypt and her subsequent conversion, (Isaiah xix. 20.) such also is the destruction of the world, and a subsequent blissful period, when all nations shall be converted, and Israel be happy.

Sam. You allude I believe to that terrible prophecy in the xxxivth chapter of Isaiah?

Rabbi M. Yes: please to read the passage.

Sam. (1-4.) "Come near, ye nations, to hear; and hearken, ye people; let the earth hear, and all that is therein, the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and *his* fury upon all their armies; he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and

* אין מקרה יוצא מירי פשוטו * Masectath Shabbath, fol. 63. 1.

the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree." Do the other prophets usually dwell on the same topic?

Rabbi M. Both Jeremiah and Zephaniah describe the judgments of God upon the nations no less tremendously than Isaiah. (Jer. xxv. 30—33. Zeph. iii. 8.) Now at the time of the second temple, it was Israel and not the nations upon whom the indignation of the Lord was poured out, and therefore as surely as the awful event described in these passages has not yet taken place, so surely the consolation of Israel, which is uniformly spoken of *immediately after* these denunciations of judgment, is yet to come.

Sam. What will be the nature of this consolation?

Rabbi M. It will partake both of a spiritual and temporal nature, and it is sweetly described in the thirty-fifth chapter of Isaiah: I will only direct your attention to the last verse of it.

Sam. It is this: (ver. 10.) "And the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Indeed, rabbi, my

heart is quite refreshed with these consolatory words.

Rabbi M. It will be still more so, if you read the promises of God in the prophet Zephaniah. Let me point them out to you.

Sam. (iii. 9—15.) "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia my suppliants, *even* the daughter of my dispersed, shall bring mine offering. In that day shalt thou not be ashamed for all thy doings, wherein thou hast transgressed against me: for then I will take away out of the midst of thee them that rejoice in thy pride; and thou shalt no more be haughty because of mine holy mountain. I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord. The remnant of Israel shall not do iniquity nor speak lies; neither shall a deceitful tongue be found in their mouth: for they shall feed and lie down, and none shall make *them* afraid. Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the king of Israel, *even* the Lord, is in the midst of thee: thou shalt not see evil any more."

Rabbi M. Now these words are more than sufficient to con-

vince us that they point to a period not yet arrived. Israel has seen, and still sees but too much of evil. Did not Israel drink still deeper of the cup of God's fury at the destruction of the second temple than at that of the first? Does not Israel still hold this cup of trembling in his hand? yet God has graciously promised to take it one day out of his hand, and that he shall not drink it again. (Isa. li. 22.)

Sam. Surely, rabbi, no one that considers these passages from the prophets with seriousness and without prejudice can continue to doubt our future restoration. If it is not too troublesome to you let us now proceed to the Hagiographa.

Rabbi M. Certainly. The inference resulting from several prophecies concerning the Messiah are conclusive of the present question. Read for instance the eleventh verse of the seventy-second Psalm.

Sam. "Yea, all kings shall fall down before him: all nations shall serve him." But then the Christian priests say this is actually accomplished in the conversion of many kings and nations to Christianity.

Rabbi M. But *all* kings do not fall down before their Messiah, *all* nations do not serve him. There are the Mahometans and the Persians; there are the Tartars and the Indians, and most barbarian nations who have not so much as heard of, much less worship him. But

let us proceed to Daniel vii. 13, 14.

Sam. "I saw in the night visions, and, behold, *one* like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed."

Rabbi M. Please now to compare this with the twenty-seventh verse.

Sam. "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

Rabbi M. It is easy to discern that this description transcends the glory of Solomon's reign, nor can it be pretended to be altogether spiritual and applicable to the heavenly state, for in heaven the local division of nations, mentioned in this prophecy of Daniel, will be done away. It can therefore be referred to no other period than that of our expected glorious restoration, which you cannot but now see, is predicted in the law, and the prophets, and implied in the Hagiographa.

Sam. My suspense is now entirely removed. Indeed the proofs you have brought are sufficient to justify our national hope; a hope which it would have broken my heart to have parted with, had truth decided the other way.

Rabbi M. I am glad to have contributed to ease you of your doubts, and only wish I could further serve such a deserving man as you are.

Sam. Indeed, rabbi, you can, and I shall certainly esteem it a privilege, to be allowed in future the pleasure of your instructive conversation. It will enable me to rectify any errors of which I am not at present aware, and to frame my conduct more consistently with the word of God.

Rabbi M. You shall always, brother, find me ready to instruct you, as much as is in my power.

ON THE SABBATH.

No. III.

To the Editors of the Jewish Expositor.

Gentlemen,

"ALL power is given to me in heaven and in earth," was part of the last address of our Lord Jesus Christ to his disciples, after his resurrection, before his ascension into heaven; as Mediator it was given to him, but as God it was his own essentially. He is the head of his church, therefore to him we must look for laws. He governed by a substitute before his incarnation, but being come, the substitute is entirely divested

of his authority. He himself said, "The law and the prophets were until John;" that is, Moses and the prophets were teachers, by whom God spake unto the people, during the time of their ministration and prophecy, but now the period of their prophecy is expired. In the transfiguration, which was a figure or representation of Christ's glorious gospel-church and his ministration, Moses disappeared with Elias, who being one of the chief prophets, might represent all the rest. The disciples were for having three tabernacles, one for Moses, one for Elias, and one for Christ; but lo, a voice was heard from the cloud, saying, "This is my beloved Son, hear him: and when they lifted up their eyes they saw no man but Jesus only." Moses and Elias are gone, and though the writings of Moses and the prophets are of great use for instruction and comfort, yet now God speaks to us by his Son, whom he hath appointed heir of all things. In him all the Father's love and glory centers; no lord, no ruler, no lawgiver but Christ is to be heard, who is the truth itself. Christ is the great Prophet of whom Moses spoke, and him we are to hear in all things. Must we go to Moses to know how Christ is to govern his church? no: this would eclipse the glory of the Redeemer, for the servant was not to abide in the house for ever; his ministration of the law was to cease. The intended transfer of the

law from Moses to Christ, appears by the manner in which it was written. Moses received it engraven on stone by the finger of God, and under the new covenant Christ hath written it, not in stone, but in the fleshy tables of the heart by the Holy Spirit; this was typified by God's writing it with his finger, the Spirit being called the finger of God by Christ himself, viz. "If I by the finger of God cast out devils."

Now a moral law is indicative of God's holy nature, and therefore commanded whether written in the heart of innocent Adam, or in God's word or law, and perpetually obliges the whole world to conform to it; naturally holy it must be as resulting from the nature of God, but the seventh day is no more naturally holy than any other day of the week, for God did not add any inherent holiness to that day. If, therefore, the morality of the fourth command lay in the precise seventh day, it wants the first character of a moral law. No precept simply moral can be violated, and yet the Jews were allowed to go to war on that day, and were commanded to do works of necessity and mercy. Christ himself, when the disciples plucked some ears of corn to satisfy their hunger on the sabbath day, says, "Have ye not read in the law how that on the sabbath days the priests in the temple profane the sabbath and are blameless," (some have supposed that they slew the beasts on that day for sacrifice,) and

he continues, "if ye had known what this means, I will have mercy and not sacrifice, ye would not have condemned the guiltless." Does not Christ mean by this, If ye had known the difference between a pure moral precept, and such a precept a mere positive law, which is nothing more than a sign or shadow, like those sacrifices of which I am Lord, and can take away and give another at my pleasure, you would not have condemned the guiltless. Though all God's mere positive laws have great sanctity in them, and ought to be kept, yet when a simple moral duty comes in competition with one positive, or ceremonial, the less must yield to the greater.

All the moral precepts of the law stand firm for ever, and perpetually oblige believers as a rule of life, yet we do not receive them from the hand of Moses but from Christ, who hath fulfilled the law, in his life, in our nature, in our stead; and by his death hath antitypically fulfilled all the prophecies concerning himself, and abolished the ceremonial law, for till then not a tittle of it could pass away. Men may read the law of Moses, and even write it on the walls of their houses, yet it may have no influence on their hearts; it is the ministration of the law in the hand of Christ, by the Spirit, that wounds the conscience, and pierces and melts the hard heart. It is only in Christ's hand, that the law answers the chief design of

God in giving it forth. God in Christ hath magnified the law, and made it honorable, in three particular ways; first, by sending his own Son in our nature, to keep it perfectly, and to die for our breach of it; Christ was made under the law for this end; and does it not magnify the law to see the Godman thus conform to it, and bear the penalty of it for us? Secondly, God magnifies the law, by putting it into the hands of his own Son as Mediator, to give it forth. Does not the dignity and glory of the lawgiver add to the glory of the law given? Is not Christ a more glorious person than Moses? Thirdly, by making it in Christ's hand, of far greater use to believers than ever it was or could be in the hand of Moses, and so answering God's design in it. In the hands of Moses the law was political, it was given for the particular government of the Jewish nation, and therefore when their kingdom or policy ceased, the law as political, and their figurative sabbath, could not continue any longer. But the law of the Lord God the Almighty Creator is unalterable, it changeth not, for it is the copy of God's most holy mind and will, with whom is no variable-ness nor shadow of turning. The law brings all flesh in guilty and condemns them, but Christ hath delivered us from the curse of the law, being made a curse for us; (Gal. iii. 3.) and there is no difference be-

tween the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. (Rom. x. 12.) He is indeed the true Shiloh, to whom the gathering of the people shall be, and who should appear when the sceptre and law-giver departed from Judah. Moses declared the advent of the Messiah, for when the law in all its terrors was given from Mount Sinai, the people removed and stood afar off; for they could not endure that which was commanded, and so terrible was the sight, that Moses said, "I exceedingly fear and quake." Afraid of the repetition of these horrors, they said to Moses, "Speak thou unto us and we will hear, but let not God speak to us lest we die." (Exod. xx. 19.) Moses reminding them of this request, promised from the Almighty that they should not hear the voice of Jehovah, nor see his fire any more; but that Jehovah would raise them up a prophet from the midst of their brethren, like unto himself, whom they should hear. From which he intimated to them very plainly, that as they were too unholy to see God, or to hear his law which condemned their unholiness; a Mediator like unto Moses, that is, arrayed in flesh and blood, should one day be made manifest. Him they might gladly hear, and to him they might with boldness approach, as to that prophet, who should both teach and inspire them with the

knowledge of salvation, and be himself the means of their reconciliation to God.

PHILALETHES.

EXTRACTS

FROM CRANTZ'S HISTORY OF THE PROTESTANT CHURCH OF THE UNITED BRETHREN.

IN the year 1730, Count Zinzendorf paid a visit to the Count of Berleburg, and resided eight days at Berleburg and Schwarzenau, in the county of Wittgenstein, in Germany, and preached several times, and it is said, "There was such a general emotion in the minds of all present, that even many Jews asked leave to attend the meetings, and at least for that time, borne witness to the truth." (Page 145.)

IN the year 1738, the Rev. John Leonhard Dober, the general elder or superintendant of the Congregations of the Brethren, "lived at Amsterdam, to see if it were possible to find an entrance for the gospel among the Jews. His stay was not entirely without a blessing; which afterwards induced the Rev. Samuel Lieberkuehn, M. A. to live among them for some years. He indeed made no proselytes from among them, although several baptized Jews from other places, as also Turks and Persians, came to the Congregation of the Brethren: but yet many were so powerfully convinced of the truth of the gospel, that numbers of them attended his

sermons in several Lutheran churches in Holland, and some years after his discourses to the Congregation at Zeist; and afforded hope, that many, perhaps, in their last hours might flee for refuge to the true mercy-seat." (Page 242.)

"In the year 1743, a brother of the seminary (at Marienborn,) Otto William Hasse, resided among the Jews at Amsterdam, and seemed to meet with a blessing; but he soon departed this life. Several baptized Jews came about this time from other places to the Congregation, and afforded some hopes that a time would come when a *Kehille* or Congregation of them would be seen, for a blessing to their nation: but it appeared that the proper time of their visitation was not yet come." (Page 315.)

IN the year 1759, the Congregation at Zeist, in Holland, was "visited by many from far and near. Among others, the Jews came in great numbers to hear the Rev. Samuel Lieberkuehn, who was the minister there. He, out of love to them, had formerly lived at Amsterdam, and still frequently visited them; and they, out of a particular regard for him, used to call him Rabbi Schemuel. There were seen some traces which gave reason to believe, that these endeavours left some blessed impressions upon them. About the same time, a baptized Jew of Herrnbut made a

visit in Poland and Prussia, to see what ground there was in the report of a stir among the Jews, and of their having declared themselves in favour of the Christian religion. But it was found that the hour of their visitation was not yet come." (Page 463.)

Mr. Simeon having mentioned in his speech at Norwich, (Expos. 1818, p. 451.) that the Moravians had some years ago sent missionaries to the Jews, I thought the preceding extracts would not be unsuitable to the Jewish Expositor, as showing what they had done, according to their own account.

B. C. B.

OBSERVATIONS ON THE NATIONAL CHARACTER OF THE JEWS.

To the Editors of the Jewish Expositor.

Gentlemen,

ON a former occasion, you were pleased to insert in your important publication, some general observations upon the national character of the Jews, as supplying a motive to encourage desires and attempts for their conversion, one or two features in that character appear to me so striking, with reference to the future employment of this wonderful people, in the extension of the kingdom of Christ, that I feel inclined to bring them into a more prominent point of view.

Remarkable quickness of apprehension is confessedly common to the Jews. This quality

is exemplified in their commercial intercourse with other nations. In buying and selling, they, with astonishing facility, perceive every circumstance which may have a tendency to promote their advantage. The disposition and almost the intention of those, with whom a Jew trades, are quickly discovered by him, and he readily makes such a discovery subservient to his own purpose.

The Jews not only possess quick apprehension, but also persevering diligence. They will not immediately relinquish their commercial attempts. Indeed, their very great impatience is often troublesome to the objects of it. It is really surprising to observe this principle in action, and to follow it through all the multifarious appearance, which it assumes in all the different gradations of this peculiar nation from the poorest hawker to the wealthiest merchant. We may further add, that great volubility of speech enables the Jews to give these principles the utmost effect. They who have had any intercourse with them, must have observed their superiority to most in this respect. Their words have flowed faster than the thoughts of other men, and the force and energy of their expressions have frequently insured success.

It may be said, that these qualifications are possessed by the commercial world in general—it is allowed, but still it must be acknowledged, that the Jews, as a body, have

them in a *superior* degree to any other class of men. And possibly their superiority in these respects, may have been one cause of the odium which has been so commonly thrown upon them. I cannot but think that, the Jews have been wronged by the charge of extreme dishonesty in their dealings, as though they were greater sinners than others in this particular. They have indeed a larger share of what may be denominated commercial aptitude, but it does not follow, that therefore a larger portion of commercial improbity is mingled with their transactions. Be this as it may, the *intrinsic* value of these qualifications is not altered, and it is impossible to calculate the beneficial extent of their right application. A Jewish missionary would be eminently fitted to embrace every opportunity, to seize every advantage for the promotion of the cause of the Redeemer. He would be peculiarly able to accommodate himself to the various modes of thinking and habits of life prevalent with those among whom he may minister, so far as it might be consistent with his own personal obligations to the will of God, and he might thus "become all things to all men, that by all means he might win some." His natural facility of perception would help him to adapt his mode of preaching to the peculiar circumstances of his hearers, and to employ those illustrations best suited to their

case. In the exercise of this national qualification, another Paul would not unfrequently be heard, exclaiming to the devotees of false gods, "Ye men of Athens, I perceive that in all things ye are too superstitious. For as I passed by, and beheld your devotions, I found an altar with this inscription, To the unknown God. Whom, therefore, ye ignorantly worship, him declare I unto you." And the same endowment would qualify a Jewish missionary to combat the arguments of learned idolaters, to answer the objections of unbelievers in the facts and doctrines of Christianity, and to deliver the Gospel message in a way not to be controverted or lightly rejected. He would be able to affirm from his own experience, that, "Without controversy, great is the mystery of godliness."

With respect to the other traits in the Jewish character, mentioned above, it may suffice to observe, that they supply a powerful auxiliary to that valuable qualification, concerning which my remarks have been more extended. In short, nothing seems better suited (I speak of natural ability) to fit a person for the office of a missionary, than ready perception, invincible perseverance, and fluency of expression, when they are under the sanctifying influences of the Holy Ghost.

The preceding observations may serve to answer a common objection to the London Society. It is urged, that vain are all

exertions for the conversion of the Jews, because their general character is so degraded. And what is the reason of that degradation? The abuse of very valuable mental abilities, without which they could not have become so lamentably notorious, as they are. A wrong direction has been given to qualifications calculated to form an exalted character, and it is this that has rendered the Jews so depraved and despicable. Now, what is the object of your Society? Is it not simply this,—under God to induce the Jews to apply their superior abilities to the purpose for which they were communicated to them? The circumstance of their being so degraded should not discourage, but increase our attempts for their conversion; for the same powers of mind which contribute to their greater depravity, would, under Divine influence, conduce to their superiority in every good word and work. And this blessed influence is to be expected in the use of means. The example of Christ should excite us to labour for the spiritual benefit of Israel. His exertions were principally directed to the very worst characters of his day. He appears to have been desirous of magnifying the omnipotence of his mercy by raising those, who were sunk the lowest in the depths of immorality and vice, to a state of grace and purity here, preparatory to a state of glory and blessedness hereafter. Let us, therefore, draw an argument

to increased fervour of spirit and energy of exertion from the present condition of the Jews, and from the conduct of our Lord when here upon earth, being assured, that our helper in the good work of gathering the outcasts of Israel into the fold of Christ is the Almighty himself, that when he will work none can hinder, and that in proportion to the wretchedness and vileness of the Jews, will be the glory and honour of God in their conversion and salvation. CHARLES.

PROCEEDINGS

OF

A MEETING HELD AT GLASGOW

On 8th January, 1819,

FOR THE

Formation of a Society for promoting Christianity among the Jews.

Trades Hall, Friday, January 8th, 1819,
one o'Clock, P. M.

A PUBLIC Meeting was this day convened by previous advertisement, and in conformity to the Resolutions of the Committee of 31st Dec. 1818.

WM. CUNINGHAME, Esq. of
Lainshaw,—*in the Chair.*

The meeting was opened with prayer by the Rev. Dr. Burns. After which Mr. Cuninghame rose, and addressed the audience to the following effect.

Ladies and Gentlemen,

You have, without doubt, been informed that the special object for which this meeting has been called, is to take measures in order to the formation of a Society in this City for promoting Christianity among

the Jews. In rising to make a few introductory observations to the important resolutions which will be submitted to you, it will be my endeavour to be as short as possible, as it would argue upon my part a very undue estimate of the value of your time, were I to intrude upon it for a moment longer than is necessary: I shall therefore confine myself chiefly to the statement of such facts, as are connected with the object of our meeting; leaving it to those gentlemen who are to address you, with much greater effect than I am capable of, to bring forward those arguments which powerfully and irresistibly call upon you to pity the fallen condition of the House of Israel, and to arise in all the energies of Christian benevolence to their help.

Mr. Cunningham then proceeded to detail the facts which call for the formation of such an Institution. He stated that there are in the world, upon the most moderate estimate, not less than five millions of unconverted Jews, though many persons suppose their number to be not less than eight millions. And when it is considered that, according to the testimony of Mr. Novozilzoff, there are more than two millions of that people under the Russian sceptre, it appears probable that the last estimate is nearest the truth.

He then at some length urged the inquiry, whether if five millions of any heathen nation had been situated as the descendants

of Abraham now are, they would not long since have called forth the tenderest sentiments, and the most unwearied efforts of Christian sympathy? Yet if it be enquired what has been done by the nations professing Christianity, for the Jews? the answer must be, that from the Apostolic age to that in which we live, almost nothing has been done! Is it (said he) because we owe every spiritual blessing which we enjoy to the ancestors of this people, that Christians have thought it right to neglect them? That their arguments to *convince* them have been confiscation, banishments, persecution, and proscriptions? Is there any thing in the name of a Jew which is to exclude him from the circle of Christian benevolence? Is it because they are enemies for our sakes, and because they, the natural branches of the olive, have been broken off, that we, the branches of a wild olive, might be grafted in in their room, that we conceive ourselves intitled to despise them?

He then proceeded to state to the meeting what had been done by the London Society for promoting Christianity among the Jews, for the spiritual welfare of that people. In the first place they had prepared a translation of the New Testament in Biblical Hebrew for the use of the Jews. Of the merits of this translation, he did not consider himself qualified to form an estimate. He should, however, quote the tes-

timony, not of a friend, but of an enemy. Mr. C. here proceeded to read from the Jewish *Expositor* for November last, some extracts of a letter addressed by the Rev. W. Jowett at Malta, to the Rev. C. S. Hawtrey, containing the testimony of rabbi Lazzaro Merdos, a learned and distinguished but unbelieving Jew at Corfu, who is stated by Mr. Jowett to admire the style of the Hebrew Gospels, wondering how Christians came to write such pure Hebrew.

Three thousand seven hundred copies of the Hebrew Testament had been printed and dispersed among them; chiefly (though not entirely) to Jews on the continent. He adverted to the scantiness of such a supply for a population of five millions of Jews; and stated that a second edition on stereotype plates was already completed. Also that an edition of Luther's German Testament, in the German Hebrew character, was preparing for the use of the unlearned Jews in that country.

He then mentioned that the Society had established schools for the education of Jewish children of both sexes; and that from the origin of the Society, about two hundred children had been received into these seminaries.

He next adverted to the conversion to the Christian faith, of a Polish rabbi, Nehemiah Solomon, who had come to this country about five years ago in search of truth. He had,

since his conversion, been ordained in the Church of England, and was now stationed as a missionary in Poland.

From the journey of the Rev. Lewis Way (continued he) through various parts of the Continent, the most important results had already followed. That gentleman had been honoured with several conferences with the emperor of Russia, wherein he had received the most gracious assurances of support and encouragement. It appears from the testimony of Mr. Way, that the partition wall between Jews and Gentiles is broken down, as far as intercourse and communication on the gospel is concerned. A Jew no longer hates and suspects a Christian. As such he no longer reviles Jesus of Nazareth, but respects him as a prophet and teacher sent from God, though he still expects a Messiah of another character.

Mr. C. closed his address by comparing the present state of the Jewish mind, to the dark chaotic mass of this world, when the earth was without form and void: but we already behold (said he) the Spirit of God moving on the face of the waters. A ray of light is even now penetrating the thick surrounding darkness; and we doubt not that God will soon say, "Let there be light, and there shall be light."

He then concluded by requesting the Secretary, Mr. J. P. Sanderson, to read the minutes of the public meeting of 2d July, 1818, held in the

same place, when the Rev. Legh Richmond visited this city, which he read accordingly, as follows :

“ On the 3d of July, 1818, a public meeting was held in the Trades Hall, William Cuninghame, Esq. of Lainshaw, in the Chair; at which the Rev. Legh Richmond, who was delegated by the Society in London for promoting Christianity among the Jews, gave a detailed account of the object and operations of that Society. The Rev. Dr. Balfour, seconded by the Rev. Dr. Burns, moved the thanks of the meeting to Mr. Richmond for his interesting communication; after which the Rev. Dr. Chalmers, seconded by Dr. Wm. M'Gavin, moved that a Committee be appointed, to digest the plan of a Society for promoting Christianity among the Jews, without professing to be auxiliary to the Society in London, which is exclusively Episcopal; but merely for the purpose of aiding the general cause. The following gentlemen were nominated as the Committee, with power to add to their number. Dr. Burns, Mr. Sword, Mr. M'Intosh, Mr. J. Robertson, and Mr. William M'Gavin.”

After which, the Rev. Dr. Love brought forward the first motion relative to the formation of a Society in Glasgow for promoting the conversion of the Jews to Christianity, and addressed the meeting nearly as follows.

Mr. Chairman,

I have the honour of pre-

senting to the attention of this respectable meeting, a motion for the formation of a Society in this city in support of the great cause of the instruction and conversion to Christianity of the Jewish people.

Sir (said he) I reflect on it with satisfaction, that I had some concern in some of the first attempts made in London about twenty years ago, in behalf of that unhappy and neglected people. I had the honour then, of preaching along with others, from time to time, to a number of Jews, and in the course of these efforts we had occasion to mark two things:—the great obstinacy of that people; and on the other hand, that it was not altogether impracticable to make some impression on their minds by suitable arguments. We could not, indeed, boast of much apparent success, yet from that period to the present, these endeavours, though in different forms, have continued, and all along I have felt concern (said he) for the success of such endeavours.

I confess, Sir, however, (continued he) that sometimes I have been tempted to yield to discouragement and disgust relative to this important cause. But in examining (said he) my own thoughts and feelings on this subject, and inquiring after the way of removing this evil frame of spirit, I find that the true way for awakening suitable concern for that unworthy perishing people, is not to palliate their criminality, but to

apprehend it in its true magnitude and atrocity. And here again, (said he) I find new difficulty. It may seem strange to some, that I should speak of it as difficult to condemn the wicked conduct of the men who crucified the Lord of glory,—who killed the Prince of life. Let me be permitted to explain myself a little; I am aware that it is no difficult thing to have by educational prejudice, a bad opinion of this atrocious conduct and to pass a slight censure upon it. But I now speak of such affecting views of the vile and impious malignity of the Jewish priests and people in that transaction, as will melt the heart, and overwhelm it with horrors of moral evil, worthy of heaven's most tremendous vengeance. I do not hesitate to affirm that there is here greater difficulty than is commonly suspected, for I find there is something higher requisite in this case than my own most deliberate and serious consideration of the history. There must be, through an influence of the Spirit of God, a concurrence of three things: a realizing view of the awful transactions of the cross—a clear, tender, and spiritual perception of good and evil—and especially an illuminated view of the divine glory and human excellencies of him who was, by vile sinners, so trodden under foot. But, (said he) let us consider for a moment the consequences of entering fully into such views. There is now

presented to the mind the fearful idea, (after admitting every fair alleviation) of a crime, the most atrocious that ever was committed, and of a nation of criminals the most horrible that ever trod the earth, and yet approved by their posterity for hundreds of years. Now light disgust or trivial insult are out of the question; we are like those who see a poor criminal going forth to execution—and who but a barbarian would insult him or withhold his pity? Mr. Chairman, (said he) I will now affirm another thing, which to some may appear a paradox, namely, that those who enter deeply into such views of the guilt of the Jewish people, will be their best and surest friends; they will be so on the following principles. Such persons will be exceedingly humbled before God; the question will come home, “Who maketh thee to differ?” They will view this crime as a specimen of human, that is, of their own depravity. Such persons will acquire great tenderness of spirit; they will participate in the mourning which they will desire to see diffused among the present Jewish people, according to the divine promise, “They shall look upon me whom they have pierced and mourn, and shall be in bitterness as for a first-born.” With profound commiseration they will behold a people long pressed down under the incumbent weight of divine displeasure and judgment, yet wofully impenitent and unrelenting. They

will contemplate it as one of the most desirable and magnificent displays of the power and love of Jesus the Messiah the Son of God, to dissolve this adamant ice accumulated for ages, and to roll off those thick clouds of guilty horror as "in one day."

While they lie prostrate adoring the awful sovereignty of the Most High, and enter into the sentiments felt by the great Jewish prophet and law-giver, when the God of Israel said to him, "I will make all my goodness pass before thee; I will be gracious to whom I will be gracious, and I will shew mercy on whom I will shew mercy." Then also, with a faith powerful as that of Abraham, and with a benevolent indescribable travail of soul, like to that of Paul when appealing, not to conscience only, but to the Holy Ghost as a witness, he said, "I have great heaviness and continual sorrow in my heart." Such persons will assume the language of supplication, prepared in the prophecy to usher in the great event of Jewish conversion; "Look down from the habitation of thy holiness and of thy glory. Where is thy zeal and thy strength and the sounding of thy bowels, and of thy mercies toward me?" "O Lord, why hast thou made us to err from thy ways; and hardened our heart from thy fear? O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence."

The magnitude of the subject, (continued he) I hope will be my apology for enlarging so far on these ideas. I will only add one other sentiment resulting from them; that a meeting of Christians in behalf of the Jewish people ought to be one of the most solemn and most penitential. Such, I trust, is in some degree the character of this assembly, and therefore the remaining part of my duty will be the more easily and speedily accomplished.

Having endeavoured to promote a right spirit and temper towards the Jews, I must speak a few words respecting the propriety and expediency of the measure, suggested by the motion in my hand.

When, Sir, (said he) by the course of Providence, the management of this business in London came into the hands exclusively of members of the Church of England, a church, many of whose members I think of with affectionate veneration, yet as a conscientious Presbyterian, I could not but regret the involving such a work with the peculiarities of that exclusive church. At the same time I was willing to exercise greater forbearance than the views of many of my brethren admitted. The measure now to be proposed is suited to meet their ideas. While it is understood that the Society now to be formed does not attach itself, either implicitly or exclusively, to that of London; we certainly mean to go as far in supporting that Society as ability, prudence, and con-

science will permit. While we lie open to give assistance to other probable attempts of the like nature, we joyfully welcome the appearances of success attending the exertions of the London Society.

In a work of uncommon difficulty, "the day of small things" deserves to be highly valued. The softening the asperity of Jewish prejudices—the securing the good education of some of their young people—and especially the tokens of the working of the mighty power of converting grace in some instances, we gratefully accept as resembling the "little cloud like a man's hand rising out of the sea," which on an awful occasion announced deliverance to the ancient people of Israel.

He then moved, that a Society be formed to be designed "The Glasgow Society for promoting Christianity among the Jews."

Mr. Falconer seconded the motion.

Mr. Ewing then rose to make the second motion. He made a few observations on the importance of the object of the Society; the reasons for forming a Society which should not be confined in its operations as an auxiliary to the Society for promoting Christianity among the Jews, which is established at London; the utility of the translation of the New Testament into Biblical Hebrew; and the ground of hope that the unbelieving Jews, notwithstanding the vail which re-

maineth on their hearts untaken away, "Shall yet be made to turn to the Lord." He then read the rules of the Society.

1. The designation shall be the GLASGOW SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

2. The object shall be to assist, by contributions, the Translations and circulation of the New Testament, among God's ancient people, in the Hebrew, the language of their fathers; the Education of Jewish Children in the principles of Christianity: and, in general, to assist any Society, at home or abroad, that shall have the same objects in view.

3. Each Subscriber of Half-a-Guinea annually, shall be a Member.

4. That the Management shall be vested in a Committee, consisting of the Gentlemen whose names are subjoined; ten to go out annually from the top of the list, viz. two from the Clergy, and eight from the Laity—seven to be a quorum.

5. There shall be a President, two Vice-Presidents, Treasurer, and Secretary, who shall be *ex officio* members of the Committee.

6. The Committee shall meet once a quarter, if business shall require; but the President, or one of the Vice-Presidents, may call a meeting at any time there shall be occasion.

7. There shall be an annual meeting of the Society held in the month of October in each year, when the Committee shall

report the proceedings of the past year, and when the vacancies in the Committee shall be filled up.

8. All Clergymen who are members of the Society, shall be members of the Committee.

9. Every Meeting of the Society and Committee, shall be opened and concluded with prayer.

Mr. William M'Gavin, in seconding this motion, said he was glad that at last the minds of Christians were turned towards the Jews. They had been long neglected, and they have many claims upon us. It cannot be doubted, (said he) that Christians of the first ages had great regard for them, and felt great interest in them. The apostle Paul tells us how he felt; how his heart was pained on account of their blindness and unbelief, and how ardently he desired their salvation. Paul, indeed, himself was a Jew, and he felt for them as a brother, but there was no reason to doubt that believing Gentiles were animated with the same spirit. They could not but respect and love that people of whom their Saviour came, and there was no doubt that what Paul wrote with regard to their unbelief, their being cast off on that account, and their ultimate restoration, was intended to keep alive that feeling of benevolence and kindness towards them among Gentile Christians. But in this, as in almost every thing else, professing Christians soon began to depart from the doctrine of

Christ and his gentleness, and of his inspired apostles. A Jew became among Christians a name of reproach, in proportion as Christians departed from the simplicity of Christ. There was nothing of tenderness or compassion on behalf of the poor race of Abraham, who though beloved of God for their fathers' sakes, became hated of men for the sake of the very name they bore. Instead of trying to win them by kindness and compassion to that Saviour whom their fathers had crucified, they persecuted and oppressed and murdered them without shame and without remorse. In countries called Christian their persons were proscribed as if they had been beasts of prey; and their property was ever liable to be seized by lawless violence, or confiscated under form of law! They have been a bye-word among all nations.

This state of things, (said he) has continued for almost eighteen centuries; it is true they have been all this while suffering the righteous judgment of God on account of their own unbelief and that of their fathers; and he did not doubt there were some who plead this as an apology for letting them alone, for forbearing every effort on their behalf: but this is not a Christian way of reasoning; the Jews will lie under the judgment of God no longer than they shall continue in unbelief. The means to be used for removing this unbelief are the same that are to be used

with other sinners; that is, declaring to them the testimony of Jesus, the same which the apostle declared; "Men and brethren, children of the stock of Abraham, be it known unto you that through this man is preached unto you the forgiveness of sins." It is by the circulation of the New Testament in their own language, or by any other means bringing these truths to their view, that we are to expect they will be turned from their unbelief; and the fact that the judgment of God lies upon them because of unbelief, instead of being an apology for letting them alone, is an argument for vigorous exertion on their behalf. It was when Christians began to depart from the simplicity of Christ, that they began to hate and persecute the Jews, and I trust, (said he) that the feeling of interest which is now begun to be excited in their behalf, is an indication that Christians are about to return to that which they have left. It is certainly promised that they shall be restored, and with the fulness of the Gentiles brought into the fold of God. The Lord by his own Spirit will accomplish the work; but he will do so by the instrumentality of his people; and it is a blessed and honourable thing to be engaged in such a work.

Mr. Wardlaw rose to move, that a Committee be formed, but previously stated, that he would not detain the meeting with a long address after what had been already said.

Respecting the object that had convened the meeting, it had been truly said by the preceding speaker, "We are all of one heart and of one soul." The sentiments that have been uttered on this point, are such as must surely "find a mirror in every Christian's bosom." We unite, (said he) most cordially with the apostle of the Gentiles, when he says, "My heart's desire and prayer to God for Israel is, that they may be saved."

The blessed God bestows his favours upon us in two ways. Immediately from himself, or through the instrumentality of fellow creatures. In the former case our gratitude is due to the bountiful giver only. In the latter, we owe it at once to the giver and to the instrument of conveyance. When blessings are thus instrumentally conferred, there are two evils of which we are in danger: looking to the instrument and forgetting the giver; or looking to the giver, and forgetting the instrument. We who enjoy the full and free shining of this light of day, never think of being thankful to man for it; we give our thanks to him who "maketh his sun to rise on the evil and on the good." But had we been long immersed in darkness and solitude; O how we should bless the kind and friendly hand that should open a passage into our dungeon for the cheering light of heaven! It is in such circumstances we are in danger of confining our regards to the instrument and

forgetting the Creator of the light.

The application of those remarks to the case before us is sufficiently plain. We owe the light of truth to God; but this light has come to us through human instrumentality. And the agents employed in its conveyance, were the forefathers of that people in whose behalf the present meeting were assembled. Our obligations to them therefore, are incalculable: yet it is not less true than strange, that these obligations we require to have perpetually pressed on our remembrance.

We owe to them as the instruments, the best of the blessings of heaven, even all spiritual blessings in heavenly places in Christ, for where, Sir, as you justly observed (*continued he*) from the chair, where is the single spiritual blessing that is not to be traced to this origin! Is the Bible thus dear to us, do we esteem it like the royal Psalmist, "more precious than thousands of gold and silver?" Have we tasted its sweetness? Have we experienced its power? Have we known and relished the excellence of the joy it imparts? Do we exult in the hope of life and incorruption? Of glory, honour, and immortality! Let us bless the gracious Author of all good, but let us not forget the people whom he has made the instruments of his kindness.

It becomes us, Sir, (said he) to mark the *designs* of God in his conduct towards his ancient people. Their history is a

strangely interesting one, and quite peculiar; unlike the history of any other people. It is all full of God. He appears in every step of its progress. They were a people of divine choice, of miraculous preservations, of mighty and marvellous deliverances; of signal mercies; and of judicial vengeance. *Why* did God choose and separate them from the surrounding nations? Not in capricious partiality: not merely for their own sakes: there was an ultimate reference to the future good of the whole world by this means. The ancient church were taught this, when they sung and prayed in the language of inspiration. "God be merciful to us, and bless us, and cause his face to shine upon us, *that thy ways may be known upon earth, thy saving health unto all nations.*" This design was answered in the beginning of the Gospel, when the salvation of God was by them made known to the world: and perhaps it remains to be farther verified when the converted Jews, may in their turn, be employed in completing the fulness of the Gentiles.

There were many thousands of Jews that embraced the Gospel on and after the day of Pentecost: those became incorporated with the Gentiles in the church of God, and by this union and amalgamation were lost *as Jews*, so that there may be a great deal more of Jewish blood circulating in the veins of those who are

reckoned as Gentiles, than we are aware. We can hardly tell whether some of us may not have some little portion of it traversing *our own* arterial system.

But we now look to the body of unbelieving Jews, who are distinct from other nations, and are kept distinct in fulfilment of prophecy, and for special purposes, yet to be accomplished. They have long lain under the rebuke of God's countenance. But we rejoice to know, that happy times are awaiting these wretched outcasts: these broken branches of the good olive tree. The predictions of the divine word are full of kindness of them.

All the promises do travail
With a glorious day of grace!

The time when God is to fulfil his word may be uncertain. The language of prophecy being necessarily in some measure obscure; and different opinions may be entertained respecting it, some considering it nearer and others more remote: but our duty Sir, (said he) depends not at all upon the certain discovery of it. It is no more necessary for us to ascertain it, before we can determine the course we should follow, than it is necessary for us to ascertain the secret purposes of God, respecting individuals before we begin to preach the Gospel to them.

There are two things in this subject, which it will be well for us to keep in mind; the first is, that we are unable to

foresee, or to estimate, the degree of effect which our present efforts may have on the future and full accomplishment of the glorious purposes of the divine mind, that are to be developed in latter days. All these things must have a beginning. The mighty river must have an origin somewhere or other: it must be found oozing from the mountain's side a little trickling streamlet; but it gathers in its course—tributary rills flow into it, till it becomes at length a river to swim in; a river that cannot be passed over. The second consideration is, what I think we are too apt to forget, that supposing the effect of our present exertions in bringing on the glorious things that are spoken of "*Zion*" to be ever so small, and ever so remote; yet there is an *immediate object* to be gained, and an object of incalculable magnitude in the estimate of every Christian mind. I mean the salvation of *individual Jews*. Let us think of this, before the fulness of time, the church of God was confined to the Jews, but not in such a way as to exclude individual Gentiles. Individual Gentiles were then admitted on their profession of the faith of Israel to the privileges and blessings of the Old Testament church. And now, Sir, that the Jews have been cast off, and have been supplanted by the Gentiles, whom God has brought in in their room, it is not to the exclusion of *individual Jews*. Let us labour now, therefore, that by

all means we may save some of them. The soul of a Jew is as precious as that of a Gentile, it was of the souls of men "of every kindred, and tongue, and people, and nation," that the Saviour said, "What is a man profited if he gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" Shall we not then (said he) seek the salvation of individuals, because we may fancy the period to be distant of the general restoration of the whole people! Let us not calculate the importance of our efforts merely by their reference to future and expected events, but also by their present and direct effects in rescuing some, at least, of these "brands from the burning!"

With regard to the Society now formed, I need say nothing; enough has been said, and well said, already. It has been stated, with sufficient distinctness to be fully understood by all persons present, that it is not a mere auxiliary to any existing institution, but an independent Society, at liberty to impart of its funds to the London Society, or in any other way that may be deemed eligible; watching the progress of the good cause, and the openings of Providence at home and abroad, and appropriating its means to existing exigencies as they may successively arise.

Mr. Wardlaw then proceeded. With regard to the Society in London, allow me, (said he) to say but two or three words.

I too, Sir, in common with others, felt inclined at the time when it became exclusively Episcopalian, to hesitate about the duty of continuing to countenance and support it. With perfect freedom, however, I now avow that this hesitation has ceased; and has ceased independently altogether of the formation at this time of a Society amongst ourselves on more liberal principles. True, Sir, (said he) it is an *Episcopalian* Society, but then, it has been *the only existing Society for this specific object*. Now, this being the case, the question with me becomes a question of comparison, and the comparison is one which I dare hardly state, so wide is the distance between its two points. Where is the Presbyterian—where is the Independant,—where is the Christian of any denomination, however conscientious his convictions, that can allow his mind for an instant to hesitate, whether it be preferable that a Jew should *continue a Jew*, or that he should *become an Episcopalian Christian*? We cannot admit the two things to a comparison. Let me make the supposition that the only Society in existence for carrying the gospel to the *Heathen*, was the *Church Missionary Society*. However much I might wish that other Christians should take up the cause on extended and liberal grounds, yet, were that *the only* society for so important an end, I should certainly feel it my duty to wish it God

speed, and to give it all the countenance and aid in my power. It should be recollected, besides, that the mere circumstance of Jews being converted by the instrumentality of Episcopalians, does not necessarily imply their becoming or continuing Episcopalians themselves. Converted Jews will think for themselves, and search the scriptures for themselves, as well as converted Gentiles. They may become Presbyterians; some of them may even become such as I am myself, (said he) Independants. Further, even when this Society *does* give aid to the one in London, if there are any parts of its plans which we should not entirely approve, we are at perfect liberty to limit our contributions to any one department of its operations, or to exclude any one department and to give generally to all the rest. Whatever prejudices, therefore, may have been, and may continue to be felt, towards any particular part of that Society's procedure, they can have no place in regard to the Institution now formed.

Let us go forward then, (continued he) in this good work, in the spirit of cordial union, with our efforts, and liberality, and prayers. Let us look to the Jewish people, and remember, "Their debtors we are;" and let us unite with a feeling of our obligations to them, the thought of that guilt and wretchedness, which a former speaker has so powerfully pressed upon our attention; and under these

combined impressions of gratitude and sympathy, exert ourselves for their spiritual benefit. Their abundance was once a supply for our want. Let our abundance now, in return, be a supply for their want. Let us go forward in the name of him, who has ordained, that "As we obtained mercy through their unbelief, so should they also, through our mercy obtain mercy; Who hath concluded all in unbelief, that he might have mercy upon all. Oh, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out. For of him, and through him, and to him are all things, to whom be glory for ever. Amen."

Mr. Wardlaw concluded by moving that the following Gentlemen shall be named as a Committee.

President.

William Cunningham, Esq. of Lainslaw.

Vice-Presidents.

Archibald Newbigging, Esq.

James Sword, Esq.

Treasurer.

Mr. John Mackintosh.

Secretary.

Mr. Joseph P. Sanderson.

Committee.

Rev. Dr. Burns

Dr. Dick

Dr. Love

Mr. Kidston

Dr. McGill

Mr. Ewing

Mr. Wardlaw

Mr. Graham

Messrs. William McGavin

John Wright, Jun.

Gilbert Wardlaw

William Wardlaw, Jun.

Robert Walker

Messrs. John Robertson
 Andrew Robertson
 James Corbett
 John Cuthbertson
 John Wingate, Jun.
 John Swanston
 John M'Gavin
 John Allan
 Ninian M'Gilp
 John Wilson
 John Brown, High-street
 Alexander Smith, do.
 William Sharp
 Hugh Tennent
 Robert Tennent, Jun.
 Andrew Tennent
 James Playfair
 John Harvey
 William Muir
 Andrew Hunter
 Benjamin Mathie
 Andrew Mitchell
 John Newbigging
 Patrick Falconer
 James Hall
 David Kay

The Rev. James Lapslie, in seconding the motion, said, he had merely straggled into the meeting, and had only since his worthy friend had commenced speaking, received a paper requesting him to second the motion, and consequently, was not prepared to say much on the subject. He felt, however, (he said) confident, that God would bless the present undertaking. When he considered what an Alexander had done and was doing for the poor Jews, shall we (said he) not come forward in doing whatever we can for promoting their conversion? It will be heard far and wide, and in distant nations, what we are doing in Scotland. He concluded by a few remarks on the propriety and excellence of such a Society as the present.

In attending to the history of the Jews, he conceived there was no time like the present, to make the attempt to propagate Christianity among them. During the time that popery prevailed in Europe, it would not be said that that was the proper period, or that these people should be converted to the unscriptural opinions which the Romish church entertained. For some time after the Reformation, people's minds were so heated from their attachment to the particular opinions of the different Reformers, that perhaps this was not the proper time: but now, owing to the liberality and benevolence of the patrons of the British and Foreign Bible Society, it is to be hoped that the Jews may be convinced, that we have no other object in view than to teach them the pure spirit of Christianity. It has been often said, that no effort should be made to rescue the Jews from that curse under which it is said they labour, as rejected by heaven. If, however, our Saviour commanded the apostles to preach the Gospel to the Jews after his resurrection, it certainly should be preached to them in the present day. Our Saviour prayed to his Father to forgive them, as they knew not what they did. Let us delay *no longer* in offering them salvation.

He then stated, that though it be a matter of little consequence in the estimation of some, yet to him it was of considerable importance, that women had

attended the Saviour at the crucifixion, and women had announced his resurrection from the dead. And, (said he) it gives me no small gratification to see so many of my country women here on this occasion, to hear what is going on respecting the Jews, the descendants of those who crucified the Saviour of mankind.

He again repeated his firm belief, that God would countenance and bless the efforts of the Society now formed: and seconded the motion with all his heart. The meeting concluded with prayer by the Rev. W. Kidston.

JOSEPH P. SANDERSON,
Secretary.

P O E T R Y.

JERUSALEM.

(Continued from p. 80.)

And amply was that vengeance sped
Upon their dark remorseless head;
And well was all their blood and crime,
Repaid from Cain's to Herod's time.
* Scarce was their work of horror done;
Ere signs of kindling wrath begun;
Through nature's frame strange murmurs ran,
Which seemed to mourn for guilty man,
Earth trembled from her lowest base,
And Heaven in darkness hid her face.

† Saw ye along the midnight skies
The fiery chariots rush to war?
Heard ye the crash of arms arise,
And shouts and shrieks resound afar?

He comes! He comes! devoted City!
The Avenger with his iron train;
The bosom that refused to pity,
Shall plead for pity now in vain.

Thy injured God himself in state
Descends from heaven the hosts to guide,
And speed his lingering sword of fate
Upon the exulting Deicide.

From every banner-beaconed steep
Portentous armies round thee sweep,
In wide and grim array;
With shouts and threats that reach the sky,
Around thy fated walls they bide,
All hungering for their prey.

Would thou hadst heard His voice divine
That warned and wept while grace was thine,
And saw with wing outspread

* Matt. xxvii. 45. 51.

† Josephus records these and various other fearful portents to have preceded the siege of Jerusalem by the Romans.

The Roman eagles on thee soar,
Which now shall quit thy gates no more,
Till wrath's red cup its dregs shall pour
On thy devoted head.

Hark, from thy streets what sounds arise !
There ghastly Famine yells and flies ;
And Faction's horrid revelries

Infuriate the scene :
From tower to tower the frightened air
Wafts one long burthen of despair,
The murderer's yell, the victim's prayer,
And groan and curse between.

O picture horribly sublime,
O'er all that blot the page of time !

Six weary months of gloom ;
From foes without, and fiends within,
They reap the wages of their sin,
Contending with their doom.

Though more than earthly pangs they feel,
With sullen pride and desperate zeal,
The Conqueror's mercy they repel,
And will not be forgiven :

But vainly each assault they brave,
In vain they toil, in vain they rave—
Whom God hath destined who shall save ?
Can man contend with Heaven ?

At length His voice the signal sends ;
The ramparts with their guards give way ;
The foe breaks in, the storm ascends,
Shriek, shout, and crash the welkin rends,
And all is havoc and dismay.

A moment roars the burning strife,
With blow for blow, and life for life,
Then gradual dies away.

And groans and feeble cries succeed,
From those who kneel, and those who bleed—
The parting Sun had seen at night
Towers, spires, and domes on Zion's height ;
He looked at morn—her pomp was set,
And one black heap was all he met,
Where Desolation's wing was spread
O'er silent walls, and crowded dead.
Another Sun on Zion shone—
Even these remains of pride are gone ;
And crushed beneath the Victor's plow,
Where is the Holy City now ?

[*To be continued.*]

CONTRIBUTIONS TO THE LONDON SOCIETY. FOR GENERAL PURPOSES.

DONATIONS.

Ambler, Miss, Bishop's Middleham, Durham	1	0	0
Anonymous, by Rev. Thomas Sheppard, Minister of St. James's, Clerkenwell	200	0	0
Brewer, Miss Ann, Bethnal Green, collected by her	0	6	6

FOR GENERAL PURPOSES.—*continued.*

Broughton, Mrs. Holborn Bridge, collected by her	1	5	6
C. Mrs. by E. D. Ipswich	1	0	0
Crisp, Miss H. Maida Hill, collected by her	0	15	6
Elsdale, Rev. S. M. A. Master of the Grammar School Spalding, Lincolnshire, by Mrs. Gates	3	3	0
Friend, A by R. L.	2	2	0
Hale, Mrs. St. Owen's-street, Hereford, collected by her	6	0	0
Lady, A by Rev. D. Pritchett, Cheadle, Stafford- shire	0	5	0
Lee, Rev. Samuel, A. M. of Queen's College, Cambridge, Pro- fessor of Arabic	10	10	0
Owens, Miss, Fulham, contributions by them	2	2	0
Richards, Miss, and Friends, Darowen Machynlleth, Montgo- meryshire, by Rev. B. Woodd	1	14	6
R. W.	10	0	0
Sandbeck, Mrs. Penton place, Walworth	3	1	0
Staines, Rev. T. W. Rochester, collected by him	1	10	0
Way, Mrs. Chandos-street	2	0	0
Wellings, Mrs. Gloucester, collected by her	3	5	0

AUXILIARIES.

Burton on Trent, by Mrs. Dancer	2	0	0
Camberwell, &c. Ladies, by Mr. M. Collin	32	12	8
Camden, Gloucestershire, by Rev. John East	3	4	0
Carlisle, by Mrs. I. Brown	15	0	6
Do. Do.	3	3	7
Chatteris, by Rev. J. Hatchard 2 quarters	6	0	0
Chester, by Mrs. Thackeray	18	10	6
Do. by J. Walker, Esq.	8	13	6
Clewer, by Mrs. Davis	34	11	7
Devizes, by Miss Ann Taylor	6	0	0
Dublin, by Rev. George Clarke, Secretary	100	0	0
Exeter, by Rev. R. H. Carne	2	13	0
Falmouth, by Mrs. Saverland	12	0	0
Gamlingay, by Mrs. Whittingham	4	11	0
Great Staughton, by Rev. I. Pope	6	1	0
Hackney and Clapton, by Mrs. Barker	4	15	0
Hull, by Mr. John Hudson, jun.	50	8	2
Ipswich, by Rev. I. T. Nottidge	5	3	0
Kendal, by Edward Tatham, Esq.	76	19	7
Kensington, by George Fennell, Esq.	17	0	0
Kettering, by Miss Greene	4	0	0
Kimbolton, by Rev. I. K. Martyn	4	0	0
Leeds, by Mrs. J. Dixon	7	0	0
Lichfield, by Mrs. Salt	4	5	0
Liverpool, by Miss Bushells	2	5	2
Do. Annual Subscriptions, by Do.	9	3	6
Do. Mrs. Parr, collected by her	2	18	0
Do. Mrs. Lang	0	10	6
London, St. James's, Clerkenwell, (Rev. Thomas Sheppard, Mi- nister) after a Sermon, by Rev. Wil- liam Marsh, deducting expences	19	0	7
Manchester and Salford, by S. Moxon, Esq.	53	5	0
Do. Mrs. Lees, Delph Lodge, Saddleworth, collected by her	13	5	0
Melton Mowbray, by Miss Ford	23	9	3
Newark, by Mrs. Dyson	4	0	0
Nottingham, by Mr. B. Maddock	41	1	0
Potton, by Mrs. Whittingham 14s. 1d. for Schools	10	18	6

FOR GENERAL PURPOSES—*continued.*

Plymouth Dock,	by I. L. Lugger, Esq.	15	6	0
Shaftsbury,	by Mr. Jesse Upjohn	2	11	6
Sherborne, Dorset	by Miss A. and H. Spratt	10	0	0
Shrewsbury,	by Rev. John Langley	14	18	6
Do.	by Mr. Robert Gray	7	10	6
Stroud Ladies'	by Rev. James Williams, D. D.	26	12	4
Sudbury,	by Rev. T. W. Fowke	23	15	0
Do.	All Saints' Church, after a Sermon, by Rev. William Marsh	10	8	6
Tetbury,	by Miss Mary Overbury	5	2	0
Westbury,	by Mrs. Vere Haynes	7	15	0

FOR HEBREW TESTAMENT FUND.

Babington, Mrs.	<i>Annual</i>	1	1	0
Barnes, Mr. J. M.	St. Albans <i>Annual</i> (2 years)	2	2	0
Bryan, Rev. Joshua,	by Mr. Jesse Upjohn, Shaftsbury	0	10	6
Digby, Hon. Eleanor,	by Messrs. Hoares	1	0	0
Friend, A	by Mrs. Babington	1	0	0
Gibson, Miss,	by Mr. B. Maddock, Nottingham	0	10	6
Hermin, Mr. Francis,	by Mr. J. Upjohn (2 quarters)	0	3	0
Locket, J. G. 1, Upper	Conway-street <i>Annual</i>	1	1	0
N. Mrs.	by Rev. C. S. Hawtrey	1	1	0
Nesbitt, Mrs. H. Kingsland	Crescent <i>Annual</i>	0	10	6
Price, Rev. H.	by Thomas Babington, Esq. Treasurer.	5	0	0
Ralph, Mr. Robert, Ipswich	.....	1	1	0
S. L.	by Mr. Leach	1	1	0
Williams, Mrs. Harlescott, near Shrewsbury,	by Mr. Robert Gray	1	1	0
Wilson, Rev. D.	.....	1	1	0
Calton and Bridgeton Association, for Religious Purposes	.....	30	0	0
Helstone,	by Miss E. F. Trevenen	2	18	6
Kendal,	by E. Tatham, Esq.	10	15	6
Leeds,	by Mrs. Joshua Dixon	5	9	0
Manchester and Salford,	by S. Moxon, Esq.	3	0	0
Wigan,	by Mr. S. Brown	6	0	0

BUILDING FUND FOR SCHOOLS.

Cooper, Miss, Hamslate.....	<i>for Girls' School</i>	5	0	0
Cox, Rev. Mr. Bridgeuorth	<i>Do.</i>	20	0	0
Dashwood, Mrs.	<i>Annual.</i> <i>Do.</i>	1	0	0
Drack, Miss	<i>Annual.</i> <i>Do.</i>	0	10	0
Fowler, — Esq. Hackney, by Rev. Mr. Hawtrey	<i>Do.</i>	5	5	0
Haffey, Miss, Kensington	<i>Do.</i>	1	1	0
Haygath, Miss, Bethnal Green.....	<i>Do.</i>	1	0	0
Hopkins, Mr. Tooley-street	<i>Annual.</i>	1	1	0
Myer, Rev. Mr. near Louth.....	<i>Do.</i>	5	5	0
Neale, Miss, Bunhill-row	<i>Do.</i>	1	1	0
Palmer, Mrs. A	<i>Do.</i>	5	0	0
Tanner, Mrs.	<i>Do.</i>	2	2	0
Watson, Mr. Patriot Square,	<i>Annual, to Lady-day.</i> <i>Do.</i>	2	2	0
Episcopal Jews' Chapel Ladies' Penny Society	<i>Do.</i>	23	10	10
Do. Boxes, at the Chapel door	<i>Do.</i>	2	2	4
Hans Town Ladies'	by Miss Leach, 15th qr. <i>Do.</i>	1	4	0
Helstone,	by Miss E. F. Trevenen.....	26	14	4
Hull,	by Mr. John Hudson, jun.	6	6	0
Leeds,	by Mrs. J. Dixon	1	5	0
Leicester and Leicestershire Ladies', by Rev. G. B. Mitchell	<i>Do.</i>	50	0	0
Liverpool,	by Miss Wallace	10	12	10
Nottingham,	by Mr. B. Maddock..... <i>for Girls' School</i>	1	8	6
A store overlooked to pay Taxes	<i>Do.</i>	0	10	0

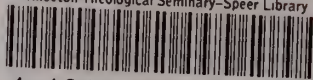
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